

THE NECESSITY TO LOVE PROPHET MUHAMMAD ﷺ

Extracted from

The Cure SAHIH-SHEFA

by

**Supreme Justice Abulfadl Eyad,
died (1123CE - Islamic Year 544H)**

Reported

by

Grand Muhaddith Habib Hafiz Abdullah Ben Sadek

Revised by

Muhaddith Abdullah Talidi

An adaptation

by

Servant of Hadith, Shaykh Ahmad Darwish (Arabic)

Khadeijah A. Stephens (English)

Ayesha Nadriya (Indonesian)

Copyright © 1984-2011 Allah.com Muhammad.com. All rights reserved. Terms of Service -
Copyright/IP Policy – Guidelines



The Necessity of Loving the Prophet ﷺ Acceptance of his Advice and Advising him when Appropriate

Allah says, *"If your fathers, your sons, your brothers, your wives, your tribes, the property you have acquired, the merchandise you fear will not be sold, and the homes you love are dearer to you than Allah, His Messenger and the struggling for His Way, then wait until Allah shall bring His command"* (9:24).

This verse demonstrates encouragement, advice, proof and indication of the necessity to love Prophet Muhammad ﷺ. It is also sufficient to demonstrate that this duty is of tremendous proportion. It is an obligation and the right of the Prophet ﷺ.

You will have observed how Allah reprimands those whose love of relatives and property are dearer to them than Allah and His Messenger ﷺ. Allah concludes His warning with the threatening words *"then wait until Allah shall bring His command."* And from this it is understood that those whose love is other than for Allah and His Messenger ﷺ are astray and are not guided by Allah.

Anas tells us that one day the Prophet ﷺ told his Companions, "None of you will believe until I am more beloved to him than his children, his father and all people."

Anas also reported, "There are three things that if someone were to seek refuge in them they would experience the sweetness of belief. They are that Allah, and His Messenger ﷺ are more beloved to him than anything else; that he loves a person only for the sake of Allah, and he loathes the notion of reverting to disbelief as much as he would loathe to be cast into the Fire."

One day Omar, Al Khattab's son went to the Prophet ﷺ and told him, "I love you more than anything except my soul which is between my two sides."

The Prophet ﷺ replied, "None of you will believe until I am dearer to him than his own soul." Omar immediately replied, "By the One who sent down the Book to you, I love you more than my soul which is between my two sides." The Prophet ﷺ replied, "Omar, you have reached it."

Sahl warned, "If someone does not think that the Messenger of Allah ﷺ is his master in all matters or should think that he does not fall under his jurisdiction he does not taste the sweetness of his prophetic way, because he said, "None of you will believe until I am dearer to him than himself."

The Reward for Loving the Prophet ﷺ

Anas tells us of the occasion when a man came to the Prophet ﷺ and asked, "When will the Last Hour come, O Messenger of Allah?" Whereupon the Prophet ﷺ inquired, "What have you prepared for it?" The man replied, "I have neither prepared an abundance of prayer, fasting or charity for it, but I love Allah and His Messenger." The Prophet ﷺ told him, "You will be with the one you love."

Safwan, Qudama's son tells of his migration to the Prophet ﷺ he said, "When I migrated to the Prophet ﷺ I went to him and said, 'O Messenger of Allah, give me your hand,' and he gave me his hand, then I said, 'O Messenger of Allah, I love you. He replied, 'A man is with the one he loves.'" Abu Dharr said something similar.

The Prophet ﷺ took hold of the hands of his grandsons Al Hasan and Al Hussain and said, "Whosoever loves me and loves these two, their father and mother, will receive the same degree as myself on the Day of Resurrection."

We are given the good news transmitted by Anas that the Prophet ﷺ said, "Whosoever loves me will be with me in Paradise."

The Companions and Their Followers Love of the Prophet ﷺ

The narrations of the Companions and their followers (Tabien and Tabi Tabien) and esteemed learned persons regarding their love for the Prophet ﷺ and their longing for him

Abu Hurayrah tells us that the Messenger of Allah ﷺ told his Companions, "Those in my nation whose love will be the strongest are those who come after me. Amongst them there are some who would trade their family and

wealth to have seen me."

Omar said to the Prophet ﷺ "I love you more than myself."

Amr, Al As's son said, "There is no one more beloved to me than the Messenger of Allah ﷺ."

Abda, the daughter of Khalid, Ma'dan's son spoke of her father saying, "Khalid never went to bed without yearning for the Messenger of Allah ﷺ and his Emigrant (Muhajirun) and Helper (Ansar) Companions, and he would name each one of them. He would say, 'They are my root and branch, my heart yearns for them, I have yearned for them for a long time, O my Lord, hasten my return to You!'"

Isaac's son tells us that during the encounter of Uhud the father, brother and husband of one of the Ansari women were killed as they fought alongside the Messenger of Allah ﷺ. However, despite her loss, her only concern was for the safety of the Prophet ﷺ. The lady asked anxiously for news of the Prophet ﷺ, whereupon she was told, 'Praise be to Allah, he is as well as you would wish,' She asked, "Show him to me so that I may see him." When she caught sight of him, she exclaimed, "Now that I know you are safe, any affliction has become as nothing."

The Caliph Omar went out one night to see that all was well in the community and happened to see a lighted lamp in the house of an elderly lady who was carding some wool. As she worked away she said, "The praise of the good be upon Muhammad, may the blessed bless him! I stand in tears before dawn. If only I knew when death gives us different forms whether the Abode will join me to my beloved." Upon hearing these heart-felt words Omar sat down and tears fell from his eyes.

As death approached Bilal, his wife called out, "O sorrow." Bilal responded, "O what joy, I will meet those I love, Muhammad and his party!"

When the Meccans took Zayd, Ad-Dathina's son out of the Sacred Precincts to martyr him, Abu Sufyan, Harb's son, said to him, "I ask you by Allah, don't you wish that Muhammad was with us now so that he would be in your place and that it would be his head that will be severed, and you were with your family?" Zayd replied, "By Allah, I would not wish that Muhammad would be in a place where even a thorn would prick him if that was the

condition of me being returned to my family!" Abu Sufyan said, "I have never seen anyone who loved another in the way the Companions of Muhammad love Muhammad!"

Abbas' son tells us of the time a woman from Mecca came to the Prophet ﷺ in Medina. Upon her arrival the Prophet ﷺ asked her on oath to swear that she had not left her home on account of her husband's anger, or because she wanted a change in her surroundings, and that the only reason for her leaving was because of her love of Allah and His Messenger ﷺ.

As the son of Az-Zubair lay martyred, Omar's son stood over him and prayed for his forgiveness and said, "By Allah, according to what I know of you, you were a person who fasted, prayed and loved Allah and His Messenger" ﷺ.

The Signs of Loving the Prophet ﷺ

Someone who claims that he/she loves another will prefer that person to all others, he will also prefer what he likes, if it were otherwise then he would be acting and his love would not be sincere. The following signs will be apparent in those who truly love the Prophet ﷺ.

A sign of love for the Prophet ﷺ is that he/she will follow his example, apply his prophetic way in words, deeds, obedience to his commands, avoidance of whatever he prohibited, and adopt his manner in times of ease, hardship, when active or disadvantaged. Allah says, *"Say (Prophet Muhammad), 'If you love Allah, follow me and Allah will love you'"* (3:31).

A sign is that he/she will set aside his own desires and appetite in preference to the law established and encouraged by the Prophet ﷺ. Allah says, *"Those before them who had made their dwelling in the abode (City of Medina), and because of their belief love those who have emigrated to them; they do not find any (envy) in their chests for what they have been given and prefer them above themselves, even though they themselves have a need"* (59:9).

If a person possesses this fine quality, then he/she has perfect love for Allah and His Messenger ﷺ. If he is found to be slightly lacking in this quality then his love is imperfect, but not devoid of it. The proof of this is found in the saying of the Prophet ﷺ when a person faced punishment for imbibing. As the person was about to receive his punishment a man cursed the offender, whereupon the Prophet ﷺ said, "Do not curse him. He loves Allah

and His Messenger."

A sign is that one mentions the Prophet ﷺ in abundance – whosoever loves something, it is constantly upon his tongue.

Yearning to meet the Prophet ﷺ is another sign. Every lover yearns to be with their beloved. When the tribe of Ash'arites approached Medina, they were heard chanting, "Tomorrow, we will be with those we love, Muhammad and his Companions!"

Another sign is that as well as the remembrance of the Prophet ﷺ someone who loves him will be found praising and respecting him whenever he is mentioned and display humility, and lower himself when he hears his name. We are told by Isaac At-Tujibi that after the passing of the Prophet ﷺ whenever the Companions heard his name they became humble, their skin trembled and they wept. As for the other followers of the Prophet ﷺ some experienced the same out of love and yearning for him, whereas others did so out of respect and esteem.

Among the signs is the love expressed for the Prophet ﷺ and the People of his House, and his Companions – the Emigrants (Muhajirun) and the Helpers (Ansar) alike for his sake. A person with this sign will be found hostile to those who hate them.

Of Al Hasan and Al Hussain, may Allah be pleased with them, the Prophet ﷺ said, "O Allah, I love them, so please love them."

Of Al Hasan the Prophet ﷺ said, "O Allah, I love him, so whosoever loves him, love him." And he also said, "Whosoever hates them, hates me."

The Prophet ﷺ told Ali, "Only a believer will love you, and only a hypocrite will hate you." *(Shaykh Darwish added: Hafiz ibn Hajar reported the preceding hadith and said that ibn Taymia stamped himself with hypocrisy because he knew the hadith, quoted it, but went against it thereby it becomes evident that ibn Taymia hated Imam Ali. It is also recorded in Hafiz Habib Ahmad Ghumari's famous books that ibn Taymia slandered Imam Ali on sixteen occasions).*

Of his family, the Prophet ﷺ said referring to Lady Fatima, may Allah be pleased with her, "She is part of me, whosoever hates her hates me."

The Prophet ﷺ told Lady Ayesha regarding Osama, Zayd's son, "Love him because I love him".

The Prophet ﷺ spoke of the Helpers (Ansar) saying, "The sign of certain faith is love for the Ansar, whereas the sign of hypocrisy is hatred of them."

The Prophet ﷺ said, "Fear Allah, fear Allah. My Companions do not make them targets after me! Whosoever loves them loves them because they love me, and whosoever hates them it is through their hatred of me. Whosoever harms them, harms me. Whosoever does something to hurt me does it as if it is hurtful to Allah. Whosoever does something that appears to be hurtful to Allah is about to be seized."

The fact is when someone loves another, he loves everything that person loves, and this was indeed the case with the Companions and the Tabien and the Tabi Tabien (the two generations who followed the Companions) who applied their love to things that were permitted and the denied the appetites of their self.

Anas saw the Prophet ﷺ selecting a piece of pumpkin, and said, "From that day I loved pumpkins."

Al-Hasan, the grandson of the Prophet, may the peace of Allah be upon them, went with Jafar to Salma and asked her to prepare some food the Prophet ﷺ used to eat.

Omar observed the Prophet ﷺ wearing a pair of yellow colored sandals, so he too wore a pair of the same color.

Another sign is hatred of anyone who hates Allah and His Messenger ﷺ. Such people are those who show hostility towards to Allah and His Messenger ﷺ. Believers having this sign avoid all who oppose the prophetic way, and are in opposition to those who introduce innovations into the prophetic way (which are not in accordance with the principals of Islam) and find the Law he established burdensome. Allah says, *"You shall find no nation believing in Allah and the Last Day loving anyone that opposes Allah and His Messenger"* (58:22). *(Shaykh Darwish added: When we learn that the Prophet ﷺ practiced something, we should follow as much as we can. But, if he ordered us not to do something we should stop immediately, however, if he did*

not do something there is no obligation to refrain from its doing unless it is subject to a prohibition.)

The Companions of the Prophet ﷺ were prepared to stand against any member of their family who were in opposition to him.

Yet another sign is found in those who love the Koran brought by the Prophet ﷺ by which he and they were guided. When asked about the Prophet ﷺ Lady Ayesha, may Allah be pleased with her, said, "His character was that of the Koran." Part of the love of the Koran, is listening to its recitation, acting according to it, understanding it, keeping within its bounds, and the love of Prophet Muhammad's way.

Sahl, Abdullah's son spoke of this sign saying, "The sign of loving Allah is love of the Koran. The sign of loving the Koran is the love of the Prophet ﷺ. The sign of loving the Prophet ﷺ is love of his prophetic way. The sign of loving the prophetic way is the love of the Everlasting Life. The sign of loving the Everlasting Life is hatred for this world. The sign of hatred for this world is that you do not amass any of it except for provisions and what you need to arrive safely with in the Everlasting Life."

Another sign of love for the Prophet ﷺ is to have mercy on his nation by advising them well, striving for the betterment of their interest and removing anything that is harmful from them in the same way that the Prophet ﷺ was *"gentle and merciful to the believers"* (9:128).

A sign of perfect love is found in whosoever restricts himself through self-denial, preferring poverty to the attractions of the world.

A man came to the Prophet ﷺ and said, "O Messenger of Allah, by Allah I love you." The Prophet ﷺ replied, "If you love me prepare yourself for poverty a shield, because poverty comes faster to he who loves me than a water spring flows to its end." Abu Sayed Al-Khudri reports a similar saying.

The reality and meaning of loving the Prophet ﷺ

There are differing opinions in what constitutes love of Allah and His Prophet ﷺ and many things have been said about it, however the reality is that each differing party refers to different states.

Sufyan said, and perhaps he was thinking of the Words of Allah that say, *"If you love Allah, follow me"* (3:31). "Love consists of following the Messenger of Allah ﷺ."

Scholars have said:

"Love of the Messenger ﷺ is to believe in his victory, to protect and obey his prophetic way, and being fearful of opposing it."

"Love is the constant remembrance of the beloved."

"It is longing for the beloved."

"Love is the heart that follows the will of its master, he loves what he loves and hates what he hates."

Most of these opinions indicate to the fruits of love rather than the reality of love. The reality of love is the inclination to what one finds agreeable and harmonious either by:

1. the pleasure of its perfection, such as the love of beautiful appearances, melodic tones, delicious food and tasty beverages, all of which one inclines naturally, because they are agreeable.
2. finding pleasure in the perfection of noble inner qualities which is experienced by the intellect as well as the heart, such as the love of the scholars of Islam, people with upright natures whose lives and deeds are exemplary. It is natural for a person to incline to a passionate form of love for such things almost to the extreme.
3. a person can love something on account of finding it agreeable to him by reason of receiving its benefit and blessings. It is a natural disposition to love what one finds to be good.

Once these three approaches have been understood, then relate these three causes to the love of the Prophet ﷺ and discover that these three things inspiring love are also applicable to him.

The beauty of his physique, external appearance and his perfect character have already been discussed so there is no necessity to mention them again.

We have already mentioned the benefits and blessings the nation of Prophet Muhammad ﷺ receives. And we have also mentioned the attributes of Allah

with which he was blessed and through which mankind benefits such as the compassion he has for his nation, his mercy towards us, his guidance, tenderness towards us and his struggle to save us from the Fire. Allah described His Prophet ﷺ saying, *"We have not sent you (Prophet Muhammad) except as a mercy to all the worlds"* (24:107), and *"O Prophet, We have sent you as a witness, a bearer of glad tidings, and to bear warning; a caller to Allah by His permission and as a light shedding lamp"* (33:45-46). And, *"It is He who has raised among the illiterate (Arabs), a Messenger from themselves, to recite to them His verses, to purify them and to teach them the Book and the Wisdom"* (62:2). Also, *"and guides them to a Straight Path"* (5:16).

There cannot be any goodness worthier or of greater importance than the goodness found in the Prophet ﷺ for believers. There is no other favor that could be more universally beneficial and of greater advantage than his blessing to all Muslims because Prophet Muhammad ﷺ is our path to guidance. He is the one who rescues us from the error of our blindness. He is the one who calls us to success and honor! He is our path to our Lord and our intercessor. He is the one who will speak on our behalf and bear witness for us and bring us, Allah willing, to the Everlasting Life with its happiness!

It should now be clear to you dear reader that, the love of the Prophet ﷺ is obligatory on account of the authentic quotations we have brought to you in which we related the nature of his overflowing goodness and universal beauty.

If a person can love a person on account of his generosity towards him once or twice during his life, or that he saves him from danger or harm even once – and bear in mind that such are only of a temporal nature – then what of a person who gives him unending happiness and protects him for the everlasting punishment of Hell? That person deserves greater love!

A king is loved when his conduct is good and a ruler is loved when his conduct is upright. Even if a knowledgeable person or a person of noble character lives far away he will be loved on this account. But when someone possess all the perfection of these qualities that person is more entitled to be loved and more deserving of attachment!

Imam Ali, may Allah be pleased with him, described the Prophet ﷺ saying, "Whosoever came across him suddenly became timorous of him. Whosoever

kept company with him loved him."

The Obligation to Advise the Prophet ﷺ When Requested

Allah says, *"There is no fault for the weak, the sick, and those lacking the means to spend (to stay behind), if they are true to Allah and His Messenger"* (9:91). Commentators say that if people are sincerely true to Allah, and His Messenger ﷺ then they are sincere Muslims secretly and openly.

Tamim ad-Dari reported that the Messenger of Allah ﷺ stressed three times, "The Religion is active advice." His Companions asked, "To whom, O Messenger of Allah?" He replied, "To Allah and His Book, His Messenger and Muslim leaders, and the ordinary man." An imam commented that this is an obligation.

Imam Al Khattabi said, "Advice is a word used to designate the desire for the object of what is good. It is not possible to explain it with just a single word capable of containing all its meanings." Linguistically, advice is based on sincere care.

Advice is the delivery of sincere care, its benefit is conveyed and carried from one to another as follows:

Advice in reference to Allah and for His Sake is to deliver firm belief in His Oneness, describing Allah in the way in which Allah describes Himself, and not to describe Allah with His attributes as described in the dictionary of human behavior. It is the desire for what Allah loves, avoidance of what Allah hates and sincerity in worshipping Allah.

Advice in reference to the Book of Allah is to deliver belief in it, act in accordance to it, its fine recitation, humility on account of it, and esteem for it. It is also its understanding and seeking jurisprudence therein as well as protecting it from the misinterpretation of extremists and the assault of heretics.

Advice in reference to the Messenger of Allah ﷺ is to deliver to people the affirmation of his prophethood together with all he brought and obedience to him in whatever he commands or forbids.

Abu Ibrahim Ishaq At-Tujibi said, "Advice to the Messenger of Allah ﷺ is

to conform to what he brought and adhere closely to his prophetic way through action."

During the life time of the Prophet ﷺ the delivery of the advice of his Companions was to help him, protect him, oppose his enemies, obey him and spend their lives and property striving to serve him, and this is found in the Words of Allah, *"Among the believers there are men who have been true to their covenant with Allah" (33:23). "You shall believe in Allah and His Messenger and struggle for His Way with your possessions and yourselves" (61:11).*

The delivery of advice of Muslims for the sake of the Prophet ﷺ after his death is to ensure that his esteem is maintained and to show respect and great love for him. Strive to learn from his prophetic way, understand his jurisprudence, love his family and Companions. Avoid whatsoever he disliked and hate whatever deviates from his prophetic way and being watchful for its occurrence. It is to have mercy for his nation, the seeking of knowledge of his character, his life and ethics, and being steadfast in its application.

From this one realizes that the delivery of advice is one of the fruits of love of the Prophet ﷺ as well as being amongst its signs.

Imam Abu'l Kasim Al Qushayri said that Amr, Al Layth's son, who was one of the Kings of Khurasan, famous for his heroism and known as As-Saffar, was seen in a vision and asked, "What has Allah done with you?" He replied, "He has forgiven me." Amr was then asked on what account had Allah forgiven him to which he replied, "One day I climbed to the peak of a mountain and looked down upon my armies and its vast number pleased me. Then I wished I could have been with the Messenger of Allah ﷺ so that I might have come to his assistance and helped him. It was because of this that Allah forgave me."

To Muslims the delivery of advice is to obey their imams when they order with truth. It is also to help them, remind them of the truth in the best manner, draw their attention to matters they overlook and also to the affairs of Muslims of which they are unaware. One should neither attack them nor cause them trouble, or bring about dissension amongst the people, or alienate them from people.

Advice for the sake of the ordinary Muslim is to deliver it for their best interest and guide them to it. It is to assist them in matters of their Religion and this world not only by speech but through action. It is to warn those who are heedless, inform the ignorant, and give to the needy. It is the concealment of their faults, and repelling what would harm them and bring to them benefit.